3: Stannus D-5 (ca. 1912) 1922 FT7 Yao FT7



164 *Mangenjelesi:* round-worm of dogs or found in the ground.
753 *Wakengwe wafumu:* a barren woman (lit. dry).
192 *Chinungula:* sterility in the male.
*Chinyungula* or *gefe:* an impotent man or *Mundu jwa ŋyoyo:* a useless man!
*Mpuli:* impotent.
*Mchese* (*ku-chera* = to cut off): a "cut man"; a man soon after he has been castrated.
*Mtonga:* a eunuch after he has become fat.
*Namtundira* (*nalimwimwi* Chin.): the word is derived from *kutunda*, to micturate. Natives say that when disturbed, the insect of this name which is a locustid, *Enyaliopsis durandi*, makes water which falling on the skin of the passer-by causes ulceration. I have seen a variety of cases of extensive ulceration due to syphilis, etc., assigned to the effects of this insect; I have, however, shown that it does secrete a corroding fluid from pores at the sides of the body which dropped on to the skin will dissolve the superficial layers of the epidermis and should such abrasions become infected, ulceration may, of course, result.
*Utendeu:* tremor, similar to the movements of one of the wasps.
*Manjenje:* tremor of old age, *paralysis agitans*.

164 192 753 688 The preceding short list of words will give some idea of the richness of the language in some directions and also its limitations. There now follows an account of diseases which are based on superstition, generally connected with the idea of uncleanness or the transgression of some rule of life. Whatever the symptoms, if there has been a transgression, the disease is labelled with the name of the disease supposed to follow the act. Similar diseases are to be remarked among the other tribes in the country; some of those relating to the Anyanja I have already mentioned,[1] and the following may be read as an amplification of the remarks previously made.

*Chinyera* (*Kanyera* Chin.) from *kunya*, to defecate: At the birth of a child, if the contents of the bowel (meconium) are passed before the body is born (as often happens in breech presentations), the child is said to be "born with disease." One of the women attending the confinement will always go out and inform the husband of what has happened, saying, "*Apali 'chenene,*" (it is born well) or "*Apali ni chilwale,*" (it is born with disease). This only refers to the passage of meconium and not to any antenatal disease.

When this significant event has happened, the husband may not occupy the same sleeping mat as his wife and have intercourse with her until the child of its own accord crawls from the mother's sleeping mat to that of her husband on the other side of the hut; *Kupitisya mwanache ku mageno* (*Ku-pitisa mwana ku mpasa*, Chin.) = "to go the child to the mat." Should the husband disregard this custom, he will sicken with *Chinyera*. The symptoms commonly ascribed to *Chinyera* are pain in the loins and in the hypogastrium.

[1] 'Notes on some tribes of British Central Africa,' *op. cit.*

3: Stannus D-5 (ca. 1912) 1922 FT7 Yao FT7



This has led to the word being translated as Bright's disease (Hetherwick). No symptoms referable to the pudenda are included under this disease. *Mwera* (Chin. *Kapundu*): hydrocele; said to be another sequela. A woman soiled by the excrement of her infant after birth is not considered unclean and intercourse will have no ill result to the husband. Sometimes in the event of *Apali ni chilwala*, recourse is had to the practice of intercourse between the woman and some other man. She is thus rendered "clean" and the man who is not her husband will not sicken. Such a man is called *Litusu* (see *Widowhood*).

*Lucas:* a disease similar to *Chinyera*, which inflicts a man having coitus with his wife who has not been cleansed after abortion.

*Kusisimula:* a practice indulged in if a new-born child falls ill; the word refers to the "hardening" of pots when they are being made and the same idea is applied to the child. If the new-born child gets fever, the illness is ascribed to the *caruncules myrtiformes* about the vulva of the mother. These are cut off by an old medicine-woman and the blood allowed to drop into a mortar; water and some leaves are added and pounded together, and the mother attired only in a cloth reaching to the loins, washes her breasts with the liquid while the baby is supported on one thigh; the child is then given the breast and the mother, turning her back on the mortar, pushes it over backwards with her buttocks.

*Ya njeta* (from salt; Chin., *dza mchere*): If a woman who, after the death of a child, has not been cleansed by medicine, adds salt to her husband's food, he eating it will sicken.

*Tsempo* (a Chinyanja word): If a man or a woman commits adultery and any member of the family falls ill, the natives say the illness is due to the unlawful act; the sinner is said "to have gone in front of the other"; *kwapunda* (*wapambana*, Chin.), "he has gone in front of," from *ku-punda* and *ku-pambana*, to go in front of, or *ku-sempha* (Chin.), to go slyly in front of. Hence the word *tsempo* which also is used loosely for *dza mchere*. If a child who according to custom has gone to stay with the grandmother, returns to the parents' house and the parents continue to have sexual intercourse, the child may sicken; it is said that the house is "hot" for the child and its disease may be called *tsempo*. Or if a child which has been weaned is again given the breast after the mother has resumed cohabitation with her husband, it may sicken with *tsempo*. And the husband is called *kwapunda*.

A child which is suckled after menstruation is reestablished, is not affected by any untoward symptoms.

In the event of a woman dying in childbirth, if it so happens the husband has committed adultery, he is held responsible for the death and her relations claim very heavy compensation.

*Ku-simanidwa*, to be met with (*ku-kumanidwa*, Chin.): if the act of coitus causes the onset of menstruation and the husband cannot draw back in time to prevent himself being contaminated, he will sicken, and he is said "to have met with (it)" when referring to his illness. In this disease, the penis is said to withdraw into the bladder. Soot from the roof

3: Stannus D-5 (ca. 1912) 1922 FT7 Yao FT7



164 192 753 688

of the hut, *chanjidolo*, and the red part of the flower of the banana, doubtless on account of its shape, are used as medicine for this disease.

*Kwimbanyana or Ndaka:* If a man dies and his relations eat of the food-stuffs left by him, such as corn from his grain-store, before they have been cleansed by medicine, they will sicken with ndaka, the symptoms being anaemia and wasting. The word *kwimba ndaka* is also used for sickness due to partaking of food cooked by an unfaithful wife.

*Chipata* is a word used by both Yao and Anyanja to denote a disease which a man contracts from adulterous intercourse. Scott[1] derives the word from *ku-pata*, to stick to; the woman is so influenced by medicine made by her husband that should any man have adulterous intercourse with her, the disease will "stick" to him, while it will not affect the woman herself nor her own husband. Both the disease and the medicine made to cause the disease are known as *Chipata*. Secondarily, the word has come to be used for any disease which may be gained by sexual intercourse and is sometimes used as a general term for venereal disease.

*Chipata cha chipula* (*chipula*, a knife): A man who is going away from home obtains medicine and doctors his knife with it. As he leaves his house to go on his journey, he pretends just to remember his knife and calls for it. His wife brings it to him and it is put into its sheath; he then goes out and sticks it in the grass of the roof of the house. The medicine is made from the tail of a dog, an animal in which coitus is prolonged and the two animals cannot separate. Should the wife commit adultery, it is supposed that just as the knife was unsheathed and doctored with dog medicine, so the adulterous pair will remain fixed *in coitu* and be found out. This may be called *chipata cha kutega* (*kutega* = to set a trap).

The Anyanja make medicine with the same idea, *chipata cha kuchera* (*ku-chera*, to set a trap, Chin.); medicine is put round the house and any man crossing the medicine and committing adultery with the wife will be trapped. In all cases, the man will become ill.

*Chipata cha miasi*, *miasi*, blood (*mwazi*, Chin.); disease caused by intercourse with a menstruating woman. Blood is passed in the urine.

*Chipata cha usavu*, *usavu*, pus (*mafinga*, Chin.): practically means gonorrhoea.

*Chipata cha kitenji*, *kitenji*, cotton (*tonje*, Chin.): the discharge from the urethra resembles a thread of cotton; it is supposed that this thread can be pulled out endlessly.

*Chipata cha uchecha*, *uchecha*, the white-ants (*chiswe*, Chin.): so called when a man passes whitish-yellow debris in the urine. It is supposed that when he has finished passing water, white ants rush up the penis and enter the bladder, thus causing the pain which characterises this affection. The origin of the idea lies in the fact that if one sprinkles water or urinates on the ground near white-ant burrows, the ants will come to the surface of the ground in numbers and make a rustling sound.

[825]

[1] D. C. Scott, A cyclopedic dictionary of the Mang'anja language, *op. cit.*

3: Stanaus D-5 (ca. 1912) 1922 FT7 Yao FT7



Other hypothetical diseases which are caused by disobedience to custom are mentioned under various other headings. *Kasipa:* a disease generally characterised by ulceration of the legs but in some cases by pains in the back, or loosely used for a variety of symptoms, is said to be caused by the entry into the body of a worm which lives in water-pools. This worm which I have had identified is a gordian worm and not known to be parasitic in man. *Lusui:* When a man kills another in battle, he will slit open the belly of his victim; otherwise he believes he will sicken with *lusui* and his own belly will swell up like that of the corpse when putrefaction sets in. He is supposed also to hunger after more killing and blood. *Likango* is the name of a supposed disease which kills off one child after another in a family when they are about six months old. Congenital syphilis naturally suggests itself but I have never been able to verify this idea. *Likango lya kututa:* a supposed disease which causes the death of the first child when the second is born, the second when the third is born and so on, whatever the intervals between the births. Each child is said to push (*ku-tuta*) the previous one out of this world. Under these circumstances the disease is ascribed to something wrong with the mother or father and they are examined by a medicine-woman or medicine-man, and any carunculae or an external pile found will be cut away.

If a snake inflicts two bites, the case will prove fatal. If a crocodile emits a grunting sound when seizing its victim, though he escape he will certainly die.

**Treatment of disease.** Of surgical treatment there is very little to be noted. Nothing in the way of operation is performed with the exception of circumcision (see *Lupanda*).

An abscess is allowed to burst, the smallest tumor is left untouched, but accessory digits which are not rare, attached only by a fine pedicle, are snipped off.

The natives cannot extract teeth. They are incapable of rendering any assistance in cases of difficult labor. Dislocations are not recognised as such, but fractures are treated by the application of wooden sticks placed at intervals round the circumference of the limb parallel to it and held in position by twisted pieces of bark string (Pl. XXII, fig. 3). The principle of the tourniquet appears to be unknown.

The only instruments used consist of a small knife for incision, a cupping-horn, and a primitive form of funnel for administering enemata (Pl. XXII, figs. 1, 2, 4). The knife has a triangular blade with a stem which is commonly twisted at one of the corners. The knife is used for wet-cupping, tatooing, and circumcision (Pl. XXII, fig. 2). The cupping-horn is a small horn of a calf. The apex is pierced and after application to the part, suction is made with the mouth and then the hole sealed by working a piece of beeswax over it with the tongue. Six small incisions are made in the skin for the withdrawal of the blood. The cupping-horn is called *chuwi* (*tulumika*, Chin.). Cupping is used for headache and for pain in the chest and back. The enema funnel, *chipolya* (*ntimbiri*, Chin.) is made from the neck of a gourd to which is attached a hollow straw for introduction into the anus. Half a pint of an infusion of *mungwiu* is injected for constipation associated with pain.